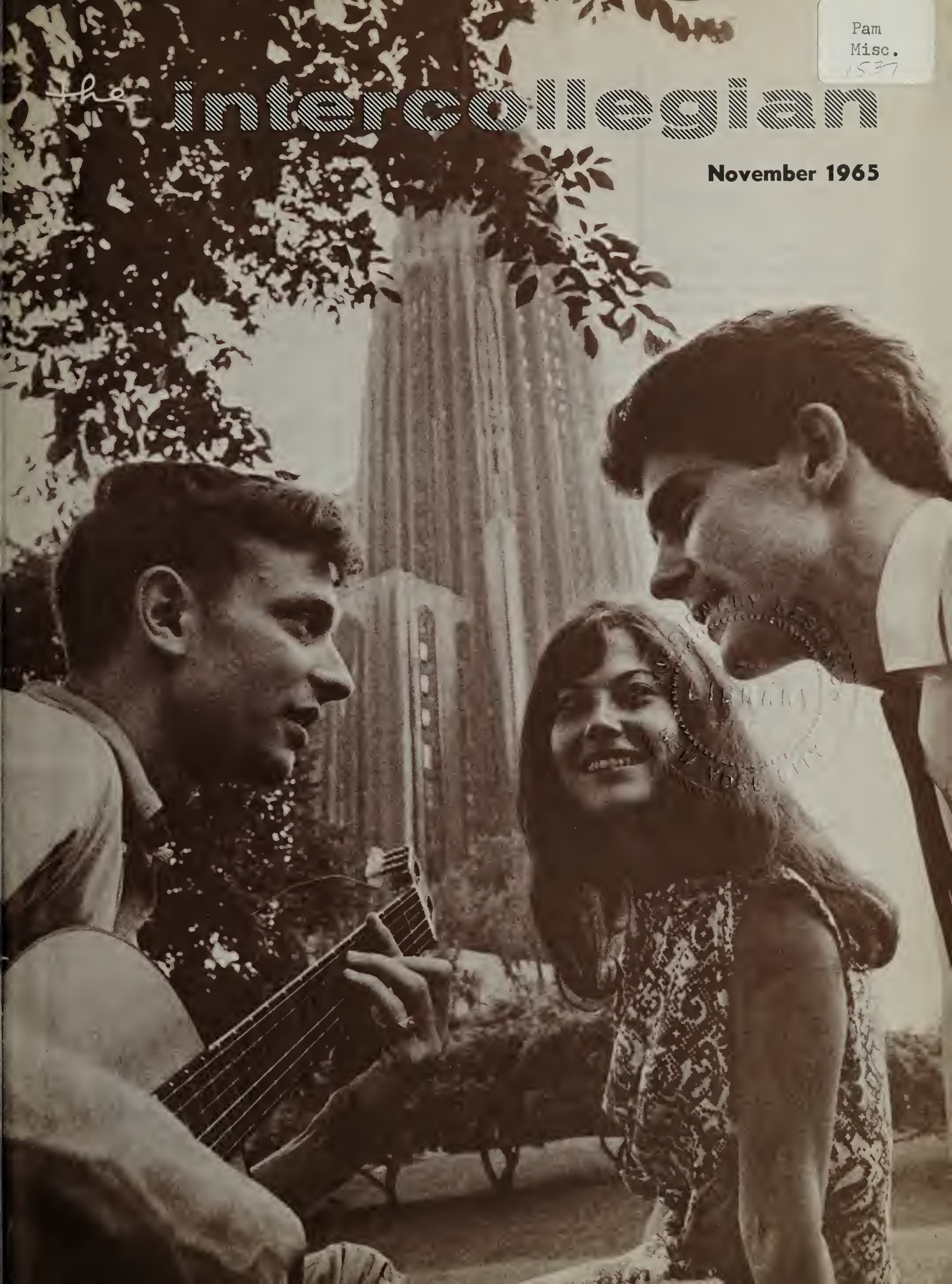


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the intercollegian

November 1965



the intercollegian

A Journal of Christian Encounter

November 1965

cover

THE INTERCOLLEGIAN wishes to thank the Office of Information Service, University of Pittsburgh, for this month's cover photograph.

art

THE DRAWINGS illustrating Malcolm Boyd's article, "The Church Amid a Changing World," and the drawing accompanying "Paul Tillich—In Memoriam" were done by Robert Charles Brown.

coming soon

FORTHCOMING issues of THE INTERCOLLEGIAN will feature "Fraternalities: An Appraisal for the Mid-60s" and special issues on "Creative Campus Programming," "Urbanization and The Secular City," and "The Arts on Campus," as well as an entire issue on Chicago, the site of the Christmas 1966 National Student Assembly.

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DESPITE ALL THE TALK in our country about moving forward, building the great society, progress at an unprecedented pace, and the New Frontier—despite all these dreams of the future—in our time we are also seeing the emergence of another powerful phenomenon: the reawakening of nostalgia. This reawakening is the most potent threat to a stable and progressive society that we could have. This nostalgia is pervasive and subtle. It was very much in evidence at last year's national political conventions. It cuts across economic and sociological fences and it affects every mainstream religious grouping. It hovers in the atmosphere of this post-election year like a baleful ghost demanding its due of our time and thoughts and blood.

I suppose there is no dream dearer to the American heart than desire for the simple life. The dream of a life where there is no complexity, no bureaucracy, no pressures—a life where, as the Bible puts it, every man sits under his own fig tree. In some ways many of us believe that America was founded upon just such simplicity—and many of us regret its passing. It is a human dream, in many ways a laudable one.

Its origin, its basis is shrouded in mystery. Psychoanalysts might tell us we simply long for the womb; theologians might say that we are nostalgic for that Garden of Eden where man lived in perfect harmony with his God and his universe. One place, however, where it

certainly did not exist, and yet where we persist in placing it, is the past.

I remember when I was a small boy talking a lot with my grandmother, who was something of a pioneer up in the western mountains of Virginia. She would tell of her childhood right after the Civil War: of the farms and horses, of clearing new land, and of building new houses and barns, even of some Indian skirmishes. Sometimes carried away I would say, "I wish I had lived then." Often when I said that she would just smile and shake her head. But finally she said once with some tartness in her voice, "No, you don't wish you had lived then, and I'm so glad those days are over I don't know what to do!" For the days that seemed simple and brave in the telling she had lived through, and she knew that they were as fraught with compromise and complexity as our own except the complexity was less comfortable than ours.

And yet the dream persists, and I have been particularly impressed with its existence in two quite disparate areas of our American life: the first, political conservatism; the other, avant-garde art. At first it might seem that these two areas share nothing, but on closer look they share a great deal, and one thing that they both fight for and long for is the reestablishment of the simple life. They share the belief that life can actually be han-

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the MYTH of the SIMPLE LIFE

By AL CARMINES



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the MYTH of the SIMPLE LIFE



CONTINUED

dled and saved and redeemed if we just are determined enough about doing away with complexity and reestablishing the old natural virtues.

Now by political conservatism I do not mean one of our parties, or even one particular sect of a political way. I mean a mood that pervades our whole country and perhaps also finds its home in us—a way of looking at the *polis*, the city-state; a way of reductionism that is common to many shades of political opinion, but which shares one premise: finally it looks upon the process of urbanization as evil and sees the prolixity and prolific variety of the new American cities and character as evil and as dangerous. It is afraid of the future and it dreams of a past that never existed to avoid a present that pushes in every day—on the street, in the apartment, in the subway, and a thousand other places.

We hear much about how Biblical faith saves us from a too easy optimism about the future—how it keeps us from believing that progress is inevitable and that we can bring in the Kingdom of God. But Biblical faith also does something else; it also saves us from romanticizing the past, from a too easy nostalgia. Biblical faith teaches us that the angels with swords who guard the garden from which man was expelled also are his assurance the past was no kingdom of purity and light; that time out of the garden is always complex; that good is always hidden in the crops of evil.

The New Testament never romanticized the actual lives of the disciples or of the early church. They were always fighting and fussing. The early church was always in a stew about some money matter, some petty gossip. It's all there: we have no excuse for romanticizing the past if we claim the name Christians. Life was never brave, loyal, trustworthy, true, and reverent. Our fathers

and grandfathers and great grandfathers cheated and were spiteful and fussed and cussed the federal government too. There is no Utopia back in 1865; boys were dying all over this country in disease and blood and gore because men wouldn't believe that human life was more important than property.

We don't have to go back very far to a time when bankers and real estate dealers juggled diamonds in their pockets while telling the poor to be content with the way God had made them. And yet the dream persists and Americans, especially at political conventions, tend to doggedly believe that some time in this country just yesterday people lived simple, ordered, dignified lives, free of worry and taxes and red tape.

If this is the American dream, then we have been betrayed by it. For we have learned that an apple pie does not solve any real problems, and a man shaking your hand and saying "God bless you" does not solve unemployment or disease or delinquency or hate. There may be lessons in the past, but there are surely no answers there. We may remember with pride the man who said full speed ahead and yet be thankful he was talking of a ship rather than a rocket.

We who live in the city and yet damn her complexity are the enemies of the city. If we cannot live with the variety of color and background and pressure, then we cannot live, period; and the Gospel is a pastoral poem for rural families. Yes, the crucifixion was accomplished in a city, but the Holy Spirit descended in a city also; and His first manifestation was the power to talk the language of variety—the language of the city.

But there is yet another group which lives under the spell of the simple life and that is a group of the avant-garde artists. They believe if you make your own bread and wear homespun enough clothes, if you snarl at city hall enough and remove yourself enough from responsible citizenship, if you sneer at voting and laugh at the men who try in the political arena loud enough, then you are immune—then you are free to write the same word thirty times and call it inspired poetry. The dream of every avant-garde anarchist is the free use of freedom,

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but his nightmare is the possible use of power. Too many of the apolitical artistic scene would rather dream about the great revolution than accomplish the small daily revolutions.

What does our faith tell us about this dream—this nostalgia for simplicity—this glorification of the past? It tells us for one thing that redemption is accomplished and brought to fruition *within* the arena of history—not outside it. Biblical faith is the assurance that programs, and committees, and all the necessary busy work that seems to creep into life are not devoid of the possibility of grace. I suppose many of us would like the blazing word to set us free from the dailiness of life, to give us power to soar through details like an eagle. But the Gospel is a word that even in the midst of the dullest mailing the work of the kingdom can be real—that in the prosaic language of a revolution or a civil rights law the power of freedom can be set loose. The Gospel is the word that no area is free from the grace of God nor free from His love.

But our faith also assures us that we are free from our group, and our family's and our country's and our world's past: that it is possible to live a new life, that newness can emerge in the universe, that even we can be new. The Gospel is the word that frees us from the power of the past to dominate our thinking and our living and our dreaming, no matter how old or young we are. It is the assurance that God's love and grace are not limited to the channels that we have found to be proper for them; that a grimy IRT subway can carry Him as well as Elijah's chariot of fire. Thus, it frees us to believe that other people can be different—and we can change.

Finally, it tells us that there is a grace which provides a courage—a courage to live in the world as it is, not as we wish it were; a courage to trust that no red tape is too tangled for one eye to see its end; that no life is too dull for one love to catch its glistening heart; that no task is too menial for one to sense in it the possibility of redemptive action. Perhaps it means at this hour that the Church must be that body that lives in patience rather than excitement, that hears the word in the mire of life rather than seeking it on the mountain.

For the Church, too, holds a dream; and we who have been attracted and even somewhat captured by blood on wood and the hope of an empty tomb share in that dream. It is not a dream of returning to a past that is free from complexity, nor a future where all problems are solved; it is, rather, the dream of sharing in the life and death and new life of one who rejoiced in the complexity of a flower and a fisherman and a farmer, who keeps instilling in his enemies and his disciples a longing—not for clarity but for courage, not for problems answered but for gracious love working itself out through all the variability and changeableness of this worrisome and wonderful life. ■

John R. Mott

1865-1965

The remarkable man, who died in 1965, was a profound influence on the life of the Student YMCA, and, perhaps more than any other single individual, shaped the Student Y and student Christian movements throughout the world into the kind of organizations they are today. Below and on the following pages, we're pleased to present a tribute on the 100th anniversary of his birth.



■ MASSIVE IN FRAME, massive in mind, in appearance, in voice, in action, and massive in accomplishment. Mott was, above all, the initiator and builder of movements. Think of the list. He did not start the Student Christian Movement—Robert Wilder was responsible for that—but he made it what it became; and as an undergraduate in the student YMCA at Cornell, he was a founder of the Student Volunteer Movement for Foreign Missions, and later, almost single-handedly, of the World's Student Christian Federation. Of course, he did not found the YMCA—that was George Williams—but he transformed it into a world movement.

He did not launch the modern World Council of Churches, but he prepared and chaired the great World Missionary Conference at Edinburgh in 1910, the principal seed plot of the ecumenical movement. He founded the International Missionary Council which issued from it.

He did not originate the Christian Councils and Church Councils. The Federated Council of Churches in this country in 1908 started that—what is called today Conciliar Ecumenicity, the alternative to "church union." But he spread Christian Councils to the ends of the earth, to the present total of more than a thousand scattered in every land.

Robert Mackie has put it well. "He was a structural engineer. He believed in institutions and constitutions. He built movements and bound councils together. If you would seek his monument, you must look around and note the hundreds of Christian co-operative enterprises, national and international. Without them the ecumenical movement would still be talk, and so John R. Mott played a decisive role in the launching and leadership of more world Christian movements and organizations than any man who has ever lived." ■

—Henry P. VanDusen



John R. Mott—

Layman to the World

By FRANK G. KIRKPATRICK

■ THIS IS THE YEAR of the snake in China. 1965 is also the year of encomiums to John R. Mott around the world. On the one-hundredth anniversary of his birth, specially designated by the YMCA as the "John R. Mott Centennial," Mott has been researched and remembered by countless groups and individuals for the vast spectrum of his achievements as a Christian layman who was a "missionary" to the world. Founder and leader of innumerable Christian organizations, adviser and friend to statesmen of the world, author of many books, source of inspiration to hundreds of today's outstanding men, guiding light in the ecumenical movement, founder of the World Council of Churches, Nobel Prize winner for Peace, John R. Mott, his achievements and successes, cannot possibly be covered in any one, over-all perspective. The man and what he did can only be comprehended piecemeal through partial perspectives on his involvement in Christian work.

To the student of the 1960s, the relevance and significance of John R. Mott are quite likely to be drowned in the sea of finely-wrought eulogies about his work in the larger and therefore more impersonal aspects of Christian organization. Although the importance of Mott in the larger world scene cannot be minimized, perhaps a closer, more intimate look at Mott's early work with students as

a member of a local Y group, student secretary of the YMCA, and founder of the World Student Christian Federation will bring Mott a little closer to the work and concerns of this decade's student. Particular significance must be placed on Mott's far-sighted concern with racial inequality in a time when this issue had hardly come to consciousness as a Christian concern in our country.

Born on May 25, 1865, of a pioneer family on a farm in Livingston Manor, New York, Mott was raised in the frontier town of Pottsville, Iowa, his early life foreshadowing his later position of traveling pioneer for Christian involvement around the world. At the age of sixteen, Mott enrolled at Upper Iowa University in Fayette, where he was to remain for four years before transferring to Cornell University. Already behind him were the influences of his home town pastor, a Quaker, and of J. W. Dean, secretary of the Iowa State Committee of the YMCA.¹ The YMCA at this time was less than 30 years old, the first Ys having been established in 1851 in Boston and Montreal. Both Dean and the pastor had opened in Mott the springs of religious fervor which was to spread itself to the world primarily through work in the Y or Y-affiliated organizations, and Dean, in particular, introduced Mott to the work of the YMCA.



While at the university in Fayette, in 1885, (still fifteen years before the Twentieth Century), Mott first expressed himself on the race problem. In a debating contest he remarked:

'Yonder, in the land of the cotton and the everglades, exists a problem whose complexity is increasing year by year. . . . When we remember the evils which have in all time attended systems of caste—when we remember the bitter prejudice which centuries have engendered between dominant white and subject black—when we remember that the Negro is but one-quarter of a century removed from servitude . . . when we remember that never have two races, distinctly separated by colour, dwelt side by side without conflict—**then** we are impressed with the impending danger. . . .'²

Mott was, at this time, also involved in starting a YMCA at the university and continued in it as a charter member until he left for Cornell University in 1885.

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The transfer to Cornell stemmed primarily from Mott's desire to broaden his outlook and because of Cornell's reputation as a "free-thinking institution."³ Significantly, Mott's first contact with Cornell was the Christian Association, members of which greeted him as he arrived and helped him to get settled. Mott immediately joined the Association and in a rare move was elected vice-president while still a first-year student. But, as yet, Mott was not considering Christian work as a vocation upon graduation. At this time he still felt drawn to either the legal field or to the family business in lumbering.

Then, early in January of his first year, Mott heard a talk which was to decisively determine his life's work. The English cricket player, J. E. K. Studd, who had been converted to Christianity by the evangelist Dwight Moody (also an influence on Mott), came to speak at Cornell. Mott, coming in late to the lecture, heard the three sentences: "Seekest thou great things for thyself? Seek them not. Seek ye first the Kingdom of God and His righteousness." Immediately a battle began in Mott which resulted in complete dedication to carrying on the ministry of Jesus Christ. This form of conversion sometimes strikes a harsh note to our present-day, more sophisticated understanding of Christian dedication. But for Mott the conversion was real and immediately translated itself into action which today's students can readily understand and often fall short of. Mott became involved in religious work with prisoners in the Ithaca jail and did social work in the slums of Ithaca.⁴ This contact with what we term today "inner-city" work made Mott aware of the unique problems of the city and this awareness found expression throughout his life.

Meanwhile, Mott was continuing his association with the YMCA and was climbing its ranks as leader while making more contacts with national leaders of the Y. C. K. Ober, student secretary of the International Committee of YMCA's in North America, sent Mott as rep-

resentative of Cornell to the first international, interdenominational student Christian conference ever held—at Mt. Hermon, near Northfield, in the Connecticut Valley.⁵ Mott was intensely moved by the conference, especially by Dwight Moody, who presided over it, and he returned to the Cornell campus fired with the vision of student work and missionary work overseas. He soon was elected president of the local YMCA, and in this post learned much about organization and administration that would prove invaluable in the years ahead. Membership in the Association doubled during his presidency, and he was responsible for raising \$45,000 for the building of a new Association hall.

Graduation time was fast approaching and Mott was being hard pressed from all sides to come to a decision about his future plans. He was dedicated to enter some form of Christian work, but what specific form? Work in the YMCA had to be considered alongside such alternatives as the ministry, missionary work in a foreign land, college work with students, work in religious journalism, an offer of a fellowship in philosophy at Cornell, and an offer of a year in Europe studying and doing research in German and Latin texts with George Lincoln Burr, an eminent scholar of that day.⁶ It is probably more than coincidence that one of the factors leading to Mott's decision was his invitation to speak at the YMCA's State Convention in Harlem that year.

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After being officially offered the position of intercollegiate secretary of the YMCA, Mott sat down and in typical systematic form wrote out the pros and cons of the job. His original high vision of the position accounts in no small way for the goals he achieved through it.

What leads you to consider this last position on a par with the ministry and therefore as a possible life-work? Because the nature of the work of the college secretary is such that its influence will be as great as that of any minister provided a man is adapted to the work. . . . Wherever it [the YMCA] does exist it meets a want that no other agency can. It is therefore likely to be as permanent as the college itself.⁷

It was at this point, also, that Mott was dreaming of a Christian outreach to the entire world. The YMCA was to be considered an integral part of this missionary program. "The work is one of immense importance and has more influence than any other single position in the evangelization of the world."⁸ For Mott, the power of this evangelization came directly from the student. He was to say eight years later in an address given in Mexico City: "We believe in the Young Men's Christian Association because of the power which young men have to give."⁹ He went on to list their financial power, physical power, and what he called their temporal power. "By this I mean that if you influence for better the life of an old man you are dealing in addition, whereas, if

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John R. Mott— Layman to the World

CONTINUED

you thus influence the life of a young man you are dealing in multiplication.”¹⁰

On September 1, 1888, three months after graduating Phi Beta Kappa from Cornell, Mott officially started work as the national secretary of the Intercollegiate Young Men's Christian Association of the United States of America and Canada. His first task, and one which hinted at the traveling he would do throughout his life around the world, was to tour the colleges in this country in order to gauge the needs of the students and to broaden their vision of the possibilities for their groups on the campus.

As secretary, Mott had the primary and all-consuming task of being in contact with the colleges. Reading Mott's reports in the *YMCA Yearbooks*, one is staggered by the extent of his work in those early years with the Y. From the *Yearbook* of 1890:

During the past year nearly seven months have been spent in actual visitation of colleges. Over two months have been occupied in attendance upon conventions and conferences. A solid month and more has been consumed in traveling. . . . I have visited fifty-four institutions, giving from one to five days to each. . . .¹¹

Mott's early interest while at Cornell in the urban problem was now expressing itself in his work as secretary. "Special time has been given to the Metropolitan student problem. . . . Nearly a week was devoted to making a special study of the student problem in New York. . . ."¹²

Each year of this work resulted in around 30,000 miles of travel for Mott, a man who was never really comfortable while traveling and who never acquired a liking for it. This travel undoubtedly stirred in Mott the desire and possibility for Christian missionary work beyond the borders of this country. He had already been active in setting up in 1888 a missionary group of students to foreign lands known as the Student Volunteer Movement.

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The time was fast approaching for the zeal of outreach to the world to find realization in Mott's great achievement of these years, The World's Student Christian Federation.

In the summer of 1891, Mott took his first trip to Europe in order to attend the conference of the World's Alliance of Young Men's Christian Associations in Amsterdam. The European contacts which he made during this trip were to prove invaluable in the establishment of the WSCF. At the same time, working within Mott was the slogan of the Student Volunteer Movement: "The Evangelization of the World in This Generation."

Then, in the summer of 1894, Mott received invitations to attend student conferences in Great Britain, Germany, Scandinavia, and Switzerland during the following summer. Simultaneously came invitations from India, requesting Mott to visit the country's students in the winter of 1895-96, and from Japan to visit in 1896. These invitations all were independent of each other, but the connection which resulted in the WSCF had already formed in Mott's mind.¹³ In the spring of 1895 Mott had received approval of the International Committee of the YMCA to prepare for and plan his proposed world federation of student organizations. Mott and his wife left New York for Europe in July 1895, and he would not return to the United States until he had left the WSCF in being and had traveled more than 60,000 miles around the globe organizing new associations of students.

After visits to Britain and Germany, Mott proceeded to Sweden, there to officially establish the WSCF. In Vadstena Castle the establishment was completed. Mott defined the objectives of the Federation in the following terms:

1. To unite student Christian movements throughout the world.
2. To collect information regarding the religious condition of the students of all lands.
3. To promote the following lines of activity: a) To lead students to become disciples of Jesus Christ as only Saviour and as God. b) To deepen the spiritual life of students. c) To enlist students in the work of extending the Kingdom of Christ throughout the whole world.¹⁴

It is impossible to assess the true value of this organization which was established at the opening of a tumultuous century in a small room in a medieval castle in Sweden. From a spot steeped in tradition and rooted in the past came forth an idea and an organization which looked so far into the future that over half a century later their fruit is coming into full bloom in the ecumenical movement. One can read innumerable statements from world Christian leaders praising the far-sighted contributions which the WSCF made toward ecumenism. R. S. Bilheimer, program secretary in North America of the World Council of Churches, has said: "If Dr. Mott had done nothing else, his work in establishing the World's Student Christian Federation would have been one of the most important single contributions to the modern ecumenical movement."¹⁵

One could go on heaping praise upon the WSCF and its contribution to student work around the world. One could go on following the steps of John R. Mott as he went from success to success in his world-wide conception of Christian evangelism. But there are many in this centennial year who will remind us of the world-important stature of John Mott. In revealing a little more intimately the early years of this remarkable man, we have emphasized the concern which he felt for students, a concern which always lay at the base of every achievement throughout his life in every sphere of Christian work.

We might, however, forge a little more strongly the ties which link John R. Mott to our present generation by looking at his involvement and insight into the racial problem, a problem very much of our generation. It was noted earlier that Mott had expressed an awareness of the seriousness of the racial situation while still in college—fifteen years before the turn of the century! He reflected this awareness throughout his life. In a report on the achievements of the first two years of the WSCF, Mott wrote: "One of the chief perils which the devil will undoubtedly seek to employ will be to create national or racial jealousies. This is not an Oriental Federation, not a Continental Federation, not an Anglo-Saxon Federation, not a Federation of the Western Hemisphere, but a World's Federation. More than that, it is emphatically a Christian Federation."¹⁶ Mott truly knew that when the message of Christ is really understood there can be no excuse for the separation of one person from another.

Mott was not unaware, however, of the intense seriousness of the fact that men did exclude each other on the basis of race. When it seems as if we are just coming to consciousness about the gravity of racial inequality, it helps to remember that men like Mott, over half a century ago, were expressing an identical conscious-

ness. In an address delivered at a conference at Lake Mohunk, New York, in 1913, Mott declared that the racial problems were the "gravest problems of our generation."¹⁷ It is interesting to note that this same conference was visibly integrated with Negro delegates from various YMCAs across the country.

The brotherhood which prevailed at such conferences as these showed its real strength and validity during the First World War, during which the WSCF held together while other organizations composed of members of national and racial groups were falling apart at the seams. During 1919 and 1920 the YMCA was busy in facing the growing racial crisis. An Interracial Committee was set up composed of southern leaders, both Negro and white, and successful attempts were made to break down the distinctions between colored and white YMCA organizations. The guiding principles of these years were the beliefs in the oneness of all men in Christ and the unity of all youth around the world. By 1924, Mott was able to announce that 800 joint (Negro and white) local and county interracial committees had been established in the southern region alone.¹⁸

Mott had assimilated much of the concern of the Social Gospel. But Mott, concerned as he was for extending Christian love into the field of social justice, never lost sight of this primary religious motive which informed all of his work. It was the Christian conception of the extension of love to the world which kept him, undoubtedly, from falling into a narrow view of social change and which enabled him to extend his awareness beyond the boundaries of one problem or one nation. ■

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7. Mathews, pp. 83-4.
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With students at the 1951 YMCA Centennial in Cleveland

A Devotion to Students

■ A FINAL RECOLLECTION which remains in my memory most vividly as representative of John R. Mott as I knew him, occurred in June 1927, on the day Charles Lindbergh returned from his epoch-making solo flight across the Atlantic to a New York City ticker-tape welcome.

It also happened to be a crucial day in a crisis determinative of the future of the Student YMCA. The YMCA's establishment, dominated by powerful city and state general secretaries, was determined to bring the troublesome students into line by reducing their status to a department of a section within a division of the mammoth and conservative national YMCA. The student leaders were so convinced that this would mean the curbing of student independence and the silencing of their prophetic witness that they aroused the student constituency around the nation and organized for secession to form an independent student movement outside the YMCA. The crucial decision was to be taken by the annual regional summer conferences then in session in June.

There was only one man who might per-

suade the senior YMCA leaders of the unwisdom of their stubbornness and avert schism. Sherwood Eddy, one of the small company of old-time intimates who could address the great man as John, waited upon Dr. Mott in the old 347 Madison Avenue office and warned him in no uncertain terms that he must intervene with the all-powerful General Board if the students were to be held within the YMCA. Dr. Mott asked for a conference with the student leaders, and I was appointed to summon them from student conferences clean across the country to a meeting room in the Yale Club, where Dr. Mott always made his headquarters when in New York, at two p.m. on this June afternoon.

On the morning of the appointed day, my phone rang. There was no secretary intermediary. The familiar voice rumbled, "Van Dusen, is that you? This is Mott." This was his unfailing manner of address, as though anyone familiar with that booming voice required identification. He went on to say that Lindbergh was to ride up Fifth Avenue that afternoon and was scheduled to pass Fifth Avenue and Forty-fourth Street at two o'clock, and his friend,

James M. Speers, had invited him to witness the parade from a second-floor window in James McCutcheon's store. Couldn't the consultation with the student leaders be postponed by half-an-hour?

I said I was one of those who was never afraid of Dr. Mott. For some reason, I was always firm with him and he loved it. I explained that his conferees were already enroute from all corners of the country by train and must return by late afternoon trains to their conferences, and a postponement was impossible. "You start the meeting," he thundered, as though *Hamlet* could be played without the prince, "and I'll join you as soon as possible."

Well, the group assembled promptly in the private room at the Yale Club which Dr. Mott had reserved. No sign of Dr. Mott. Fifteen minutes later he stormed in. I noted his start of surprise to discover that Dr. Henry Sloane Coffin, who had volunteered to join the consultation, was there. He had expected only youthful student leaders. He took his seat in one corner of the room surrounded by the determined student movement spokesmen, and an intense discussion began.

Half-an-hour or so later, we became aware of a deep rumbling in the distance. Gradually, the rumbling of the crowd's adulation mounted as Lindbergh's car advanced slowly up Fifth Avenue and then suddenly burst into a roar like a tornado down Forty-fourth Street and into the Yale Club windows as he passed McCutcheon's. Dr. Mott's huge frame shuddered but he said nothing. When the conference adjourned two hours later, his first words made no reference to our discussion. He said, "We missed him! We missed him! I want you men to know that nothing else in the world would have kept me from seeing him."

We left the conference with no indication of what course he would follow, but the next morning he braved the stubborn obduracy of the General Board and secured for the students full autonomy beyond what they asked or hoped for, and its student work was preserved for the YMCA.

Well, much of the greatness and the charm of the man is, for me, epitomized in that incident: his never-failing devotion to students; his faith in them; his infallible sense for crucial issues; his bold statesmanship in facing and resolving them; and above all, his boyish disappointment that he had missed witnessing the young hero in his triumph. ■

—Henry P. VanDusen, from an address to the International Committee of the YMCAs, Detroit.

Young Americans with Hammers and Shovels

■ ARMED WITH HAMMERS and shovels, three hundred students, teachers, and youth leaders from all over South Vietnam gathered near Saigon. Wearing conical hats for protection from the torrid sun and singing a spirited song, "Vietnam Vietnam," these young people began to help the 550 refugees from Central Vietnam lay the foundations for their new homes. For ten days, the pounding of nails continued as normally olive-skinned bodies became blackened by the sun. Plans, carefully worked out with the refugees, became realities.

A closer look at this young army finds a quiet and almost indistinguishable (because of his conical hat) young American, working side-by-side with his Vietnamese friends. He is David DePuy, member of International Voluntary Services. Dave, a graduate of Cornell University, has lived in Vietnam for fifteen months in the seaside city of Phan Thiet. He is warmly accepted by the students, for he speaks Vietnamese, handles a shovel well, and understands the problems of rural Vietnam from his work as an advisor to the Agricultural Extension Service in Phan Thiet. Frequently, students interrupt his work to offer him some lemonade, to consult him about a problem in construction, or to question him about *Hoa Ky* (the United States).

Dave is one of fifty young IVS volunteers serving in Vietnam, sharing with the Vietnamese people the problems and hardships of an emerging nation stricken by an ugly war. International Voluntary Services, Inc. is a private, non-profit organization, built upon the concept that

young Americans can make a contribution to international good will by establishing person to person contacts and by serving the people of their host country. An important phase of IVS work in Vietnam, which has evolved over the past year, is assisting the Vietnamese students in their effort to develop their country.

During the later days of Diem's regime, Vietnamese student and youth organizations were strictly controlled. The government regulated student elections and secret police infiltrated student and youth groups. The Directorate for Youth and Sports organized the Republican Youth as a political support group for the government; failure to join usually meant imprisonment. The Diem government was despised by the students for these activities and the barrier of mutual distrust between the government and students erected at that time still remains a serious political problem today.

Consequently, the students were among the first to join the Buddhist monks in their crusade in November 1963. Students and teachers vividly recall how they fought Diem's soldiers with rocks, books, and school furniture. As a result of the overthrow of Diem, the students gained a major political role within their country. They felt liberated and were ready to act, ready to develop a youth movement which would initiate and bring about social changes within their country. In fact, shortly after the November Revolution, the students submitted eighteen projects to the Government, outlining possible roles for youth in the national development pro-

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Nation-Building in South Vietnam

By CHARLES F. SWEET



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gram. All these were rejected. The frustration and disappointment of having these constructive activities thwarted in part led the students to even greater political involvement.

Student demonstrations broke out against first the French and then against Khanh and the government itself in the summer of 1964. The streets of Saigon became battlefields, born out of political and religious strife. Chaos and hatred reigned unrestrained. Khanh was forced to step down and once again the students tasted the tantalizing fruit of political success. However, even though their primary objective was achieved, the injured and dead resulting from these demonstrations had a profound effect on the students. The majority felt that their actions had been detrimental to their national cause and that they would have to take positive steps if they were to serve their country.

In November 1964, the opportunity for Vietnamese students to help their country came as typhoons and floods devastated the central coastal area of Vietnam, leaving thousands dead and many more homeless and destitute. Students volunteered to aid and collected masses of clothing and money through their own benefit theatrical performances and regular soliciting. Thousands more signed up for a massive reconstruction and clean-up program, but because of Viet Cong roadblocks and flood waters, transportation was difficult and the students had to be airlifted into the disaster area.

IVS was requested by Vice Premier Oanh's special Inter-Ministerial Committee and by the US Government to coordinate the students' work and transportation. IVSers in Saigon and in the provinces quickly undertook this task and assisted the students who greatly appreciated IVS support.

The students' work in the flood relief effort enhanced their desire to carry out other constructive programs and to plan a continuation of their efforts. At one of the planning meetings with IVS, a young military officer and youth leader, Nguyen Huu An, explained the direction of future youth and student programs:

In South Vietnam, we are involved in a very complicated war. It is not only a military war, but also a cultural, social, and economic war. Military power alone will not win this war. We have to go to other frontiers—those of poverty, ignorance and disease. And it is with this prospect that Vietnamese youth have to struggle and find out a meaning for their lives.

And other major youth and student leaders developed a rural activities program for Vietnamese students both from Saigon and the provinces to be carried out in the summer of 1965.

Through the 1965 Summer Youth Program, some 8,000 students went into the villages and hamlets of rural Vietnam to build schools, dispensaries, and refugee houses, to dig wells and drainage ditches, to carry out sanitation and health projects, and to organize recreation and education programs. As problems were encountered, the students found that it was more difficult to organize a national service program than a demonstration. Poor security, Viet Cong propaganda, political and religious conflicts, and inexperience were among the obstacles which the students had to overcome. As a result of the friendship developed with IVSers during the flood relief program, the students called upon IVS to help them in their efforts. IVSers such as Dave DePuy quickly responded.

The identification of the needs of the people of rural Vietnam and the development of a program through which the students could help the people fulfill these needs, were major problems which confronted student leaders. IVS's Chief-of-Party, Don Luce, organized a series of weekly seminars to give the students an opportunity to analyze these and other problems.

Anh (older brother) Don, as he is known to the students, has lived in Vietnam for more than six years, so he could give the students much appreciated guidance. Don also invited guests, including Ambassador Maxwell Taylor and James Killen, director of the US AID Mission, to come and talk with the students. These long and

Summer youth program students put up roofing on refugee houses they are building near Saigon.

Nation-Building in South Vietnam

IVSer Dave DePuy and Co Thoa watch refugee houses being built for 550 persons driven from their homes by Viet Cong terrorism.



frank discussions brought about a better understanding of Vietnam for both IVSers and student leaders.

Another serious problem in the development of the program was the lack of enough qualified and experienced youth and student leaders. Recognizing this need, John Witmer of Goshen College and Don Fuller of Colorado State, with members of the Vietnamese voluntary youth associations, organized a week long Youth Leadership Camp in the picturesque, coastal city of Vung Tau, where Don was stationed. In addition to three days of discussions on effective youth programs and problems of leadership, the camp featured a work project—building the foundation of a market in a nearby hamlet, showing by example a method of social action organization. Although there were defects in the program, both Vietnamese and IVS participants profited greatly from the experience of living, discussing, working, and playing for a period of days: tossing a football in the South China Sea . . . barbecuing on Vung Tau's sandy beach . . . organizing a Vietnamese-American campfire program as the waves pounded the shore. . . .

As plans were implemented and students went out into the provinces to work, considerable support and technical assistance were needed. In Phong Dinh province, ninety students from the Agriculture School in the delta city of Can Tho lived and worked in seventeen hamlets near their school. They taught the farmers improved agriculture methods as well as assisted in civic action projects. IVSer Mike Chilton, who studied agriculture at Iowa State, helped the students by securing insecticides and seeds, by making suggestions as problems arose, and by coordinating the students' work with the Vietnamese government. The students waited anxiously for the roar of Mike's motorcycle. His sympathetic

and attentive ear made him a welcome visitor.

Perhaps, in supporting the students in the development of their program, an IVSer's most important contribution is to give encouragement and bring meaning to their efforts, especially in this time of political and military turmoil.

The Vietnamese students consider themselves a "suffering generation" with no great ideology. They welcome the opportunity to discuss their ideas and experiences with young Americans. IVSer John Sommer is stationed in Hue, the ancient capital of Vietnam and traditional hotbed of political intrigue. Rarely does a day pass for him without some students dropping in his home for a talk about the effectiveness of the Summer Youth Program or new political developments. John, an honors student in comparative literature from Connecticut's Wesleyan University, has mastered the difficult monosyllabic atonal Vietnamese language as have many of his IVS compatriots. By sharing their ideas, John and other

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Nation- Building in South Vietnam

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IVSers offer different perspectives through which Vietnamese students can evaluate their work and consider their country's problems.

The Summer Youth Program was officially concluded with a speech by Prime Minister Ky at the camp where the students and Dave were building refugee houses. Ky urged the students to continue, "for only through intensified social welfare activities during the next few years, can we bring peace and prosperity to the suffering people in the countryside." However, even before Ky spoke, plans were being made by the students to assist the over 600,000 refugees who have fled from their homes because of Viet Cong terrorism, bombings, and the 1964-65 floods. And as before, IVSers will be ready to support their work.

Youth work is only one phase of IVS work in Vietnam. Operating out of nineteen stations throughout the country, IVSers are seen teaching English, training montagnard agriculture technicians, improving public health, and assisting hamlet people build schools, dispensaries, and bridges. Despite the critical and seemingly unending war, IVS work, although with frustrations and setbacks, continues for life goes on in quiet desperation for thousands of Vietnamese people. They have suffered, yet their hope and courage continue. As one IVSer says, "We have tried and perhaps succeeded in some small ways to nurture and sustain this hope. We have tried to lift what we have found suppressed. We have tried to build what we found torn down."

CHARLES F. SWEET has just returned to South Vietnam, where he is on assignment with International Voluntary Services, Inc.

Ambassador Henry Cabot Lodge clearly expressed the significance of the work of IVSers in Vietnam, when he said, "Perhaps the most heartening part of their work is also the least measurable—the tremendous amount of good will and respect they have earned among their many Vietnamese friends and colleagues. It is with the Vietnamese people, and among the youth in particular, that the IVS workers with their quiet competence and understanding are making such a strong impression."

Working with IVS in Vietnam has given team members insight into the problems of carrying out development programs abroad. Experience gained has been well used by IVSers who have returned to Vietnam after the conclusion of their two-year contracts with the government or a private agency. Others find their experience invaluable as they return to graduate studies, or in some cases, as they resume their former occupations.

But far more important than future monetary or vocational values, most volunteers say, is the sense of satisfaction in having helped persons in another country toward a more productive and happier life. And then the extent of education an IVSer receives in the customs and ways of a different culture can never be measured. Most IVS alumni agree that it has been an adventure in seeing another part of the world, knowing other people, strengthening bonds of friendship—a time of mutual learning that becomes an immutable part of their lives. ■

International Voluntary Services, Inc. is sending volunteers not only to Vietnam, but also to serve in action programs in Laos, Algeria, and Sabah, Malaysia. Other programs in education, agriculture, and related rural development are contemplated in the Middle East, Africa, and the Far East. IVS maintains an office for information and application at 1555 Connecticut Avenue NW, Washington, D. C. 22036.

Former Ambassador Maxwell Taylor greets students at one of Don Luce's weekly seminars at the IVS House in Saigon.





By MALCOLM BOYD

■ ENGAGED WITHIN A WORLD of rapid social change, the Church is seeking to adapt itself on five continents to the demands of urban-technological culture so that it can proclaim the Gospel of Christ intelligibly and effectively. Yet the problems of Christians are increasingly complex amid such accelerated transitions from old to new modes of life.

For example, in Africa some leaders of the freedom movement decided at a recent Christian conference that, when constitutional means of protest have been exhausted, the only course remaining is violence.

A European church leader has said: "I am a German. Germany is a big machine. I have the feeling of living in a machine which produces effectively, but it is dangerous to slow down at all, and fatal to stop, because one will be crushed by other little, whirling wheels like oneself."

In England, the *Honest to God* event is considered to be far more important than the controversial book bearing that title. In other words, the essential significance is found in the fact that such a book should create an unprecedented public uproar rather than what the book says. Now, in Germany, *Honest to God* is selling like hot cakes. Everybody there is stirred up, too. Pastors and theologians, who consider its contents to be old-hat, realize with genuine discomfort that the book is saying something completely new to laymen. But laymen have been listening to the pastors' sermons for years. Why did communication within such sermons fail?

An almost impenetrable anti-US feeling is now openly expressed in Latin America. Contact between most Latin American Christians and their northern American brethren is, when honestly faced, practically non-existent. Some leaders hope that European Christians may be able, in the coming decade, to build a new bridge of communication and understanding between these separated brethren.

"Asia now has the most silent youth in the world," I was told by a church leader from India. "The idealism which was strong during the national freedom struggles has almost drained off when freedom did not bring eco-

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THE CHURCH AMID A CHANGING WORLD

THE CHURCH AMID A CHANGING WORLD

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conomic importance, national pride, or cultural renaissance. Confidence in themselves has been lost by youth." He is concerned about the non-participation of youth in Asian leadership, both inside and outside the churches.

African Christians are caught-up in the struggle against a view of Christianity as "the white man's religion." They are in transition from churches dominated by white missionaries to churches led by Africans themselves. This demands the development of indigenous leadership, a process vastly speeded up within nations which have achieved independence.

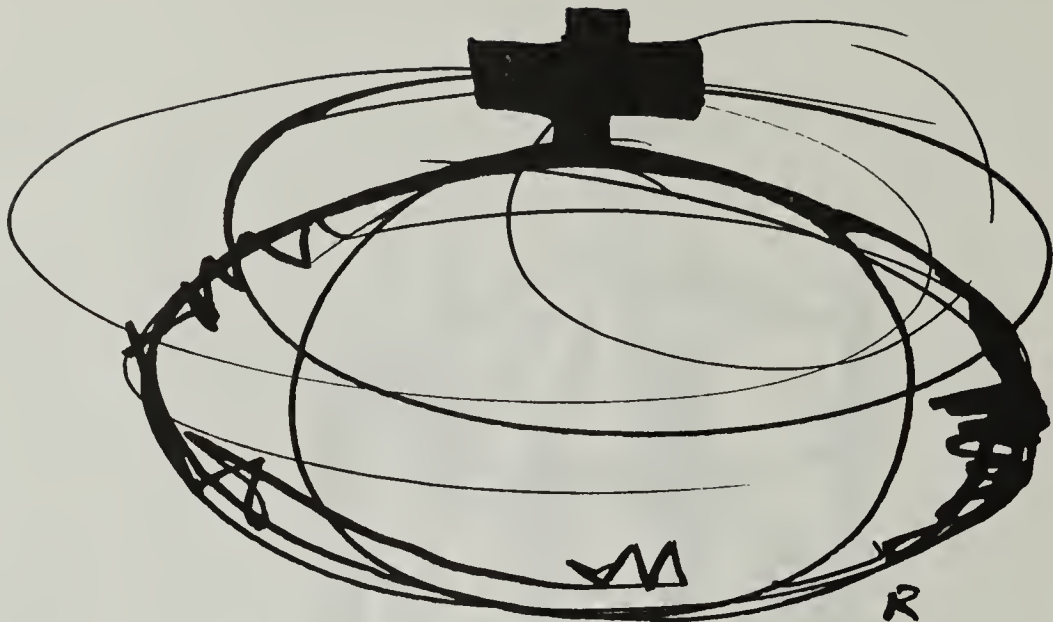
A European church leader told me: "Many pastors are not certain what to affirm to their people about Christianity. They ask, 'Can we communicate the Gospel at all?' But there is a growing unrest among many lay Christians along with a forthright and well-informed rejection of what was traditionally called 'evangelism.' The time for a radical change in the Church's life has really arrived."

Another European, affirming that God is not only in the Church but is present everywhere in the world as the Lord of history, went on to say: "But in meeting with church officials you find a profound suspicion of that theological obviousness. They think and live on the basis that God is present only in the Church with perhaps some dim idea that He is somehow remotely involved also in the world."

"White missionaries are increasingly unable to be heard as evangelists," an outstanding young African church leader said. "There is a serious problem in that Africans are most sensitive to the US racial conflicts. Africans cannot understand how white Americans can claim to be practicing Christians and, at the same time, deny civil and human rights to fellow Christians who are colored."

The church on five continents is coming to grips with these and other problems confronting it.

MALCOLM BOYD, former minister to Episcopal students at Wayne State University, now is National Field Director of the Episcopal Society for Cultural and Racial Unity based in Washington, D. C.



"Renewal" is the word I have heard, again and again, from Christians representing every corner of the world. One finds a unity between Christians who understand the meaning of this word and strive, in different ways, to make it a reality in the life of the Church.

●

In Africa, renewal means an awareness that Christians must struggle not only with problems of personal salvation, but with social problems such as inter-tribal conflict and social justice in complex urban areas. In Europe, renewal means the Church's looking outside its own life and involving itself radically and sacrificially in the life of the world.

Holiness is seen as participating in God's purpose in the world. Christians are grappling with the question of Christ's presence outside as well as inside the Church, and with the relationship between the Church, the world, and the Kingdom of God. "The renewal movement must look to the creative minority within the Church," one young European said. "The status quo is not so important or interesting as the minority which seeks Christian renewal because the latter has the possibility of change in it. But to what extent is the Church willing to be renewed in its structures and organizations?"

●

Europe has many experiments in Christian mission and evangelism, ranging from the well-known German evangelical lay academies to Pastor Tillio Vinay's "Servizio Cristiano" center in Rieti, located in the downtrodden, Mafia-dominated southern Italian country of Sicily.

Another European equated renewal with an understanding that the real Christian issues today are between nations and not denominations. "Where there is an acute issue . . . race or nation-building, East-West or urban development . . . a community of people is built around such issue. It is a community of people who care. Such a 'care community' contains non-Christians as well as Christians. When this happens, church renewal is taking place."

I asked one of the leaders of the World Council of Churches in Switzerland to state the greatest single problem related to church renewal at this time. "It is the question of communication of the Gospel," he told me.

“Fundamentally it is a question of what we really believe rather than one of presentation. It is a question of conviction. Our very kind of ignorance about how we may live the Christian life and speak the Christian word in this generation throws us back on each other and on God. This kind of uncertainty which people often condemn has a value. It can make real to us our dependence on God and not on ourselves. Christian community is a necessity, for, in it, we live together day-by-day in the power of the Holy Spirit.”

Christian community is a renewal theme which has come up, again and again, in my discussions with Christians from different parts of the world.

“Most important is the local congregation and its witness and service to the surrounding world,” a European said. “This does not involve a complicated theological game on a high level, but is simply the people of God witnessing together and being led together in one place by the Holy Spirit.”

In Asia, 25 years ago, Christians entered into small communities called *ashrams* to live in villages and witness in an indigenous Indian style. Their motive was not to “make conversions” but to live a Christian life and to serve. Their method was to enter into dialogue in the most casual possible way with other people rather than to preach, in order to enter thereby into the heart of the Hindu.

Now, in Asia, there has come a shift in the direction of such social involvement. Participation in nation-building is the new stance. There is no area Christians cannot enter, it is felt, because God was there first. So the new idea of mission calls for a network of people involved in specific areas of urban culturization by professional interest—for example, by lawyers, engineers, scientists and teachers.

It is seen that theology must be taught, and learned, in involvement within the world. Events of Christian significance are understood to be taking place, not because of the Church’s initiative, but due to an eruption of the Holy Spirit in the sociological scene.

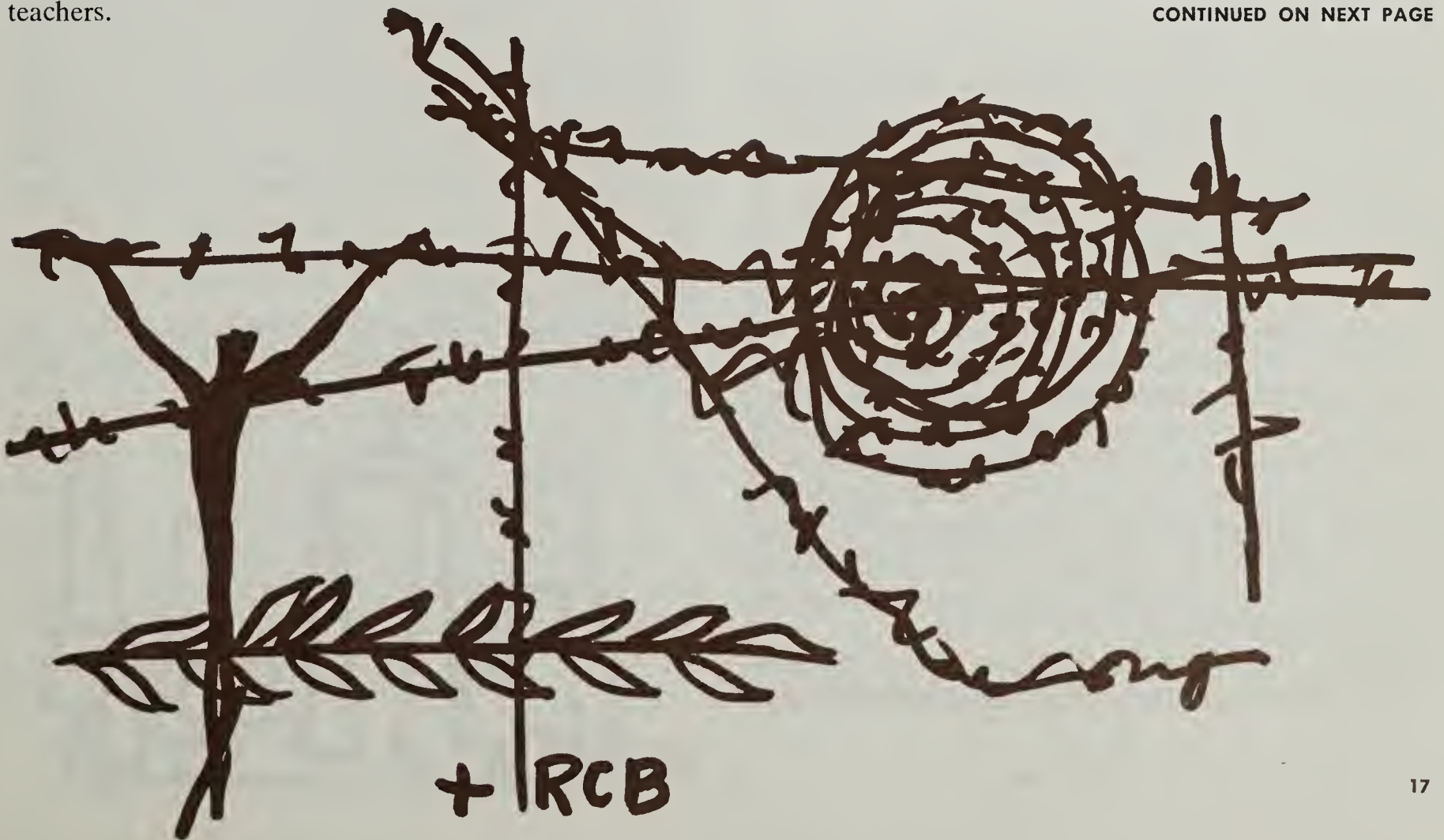
Laymen must be the leaders, according to such a point of view. The hard core renewal of the Church in India is in the hands of laymen. The Church’s entry into the world, in Ceylon and Indonesia as well as India, is in the persons of laymen.

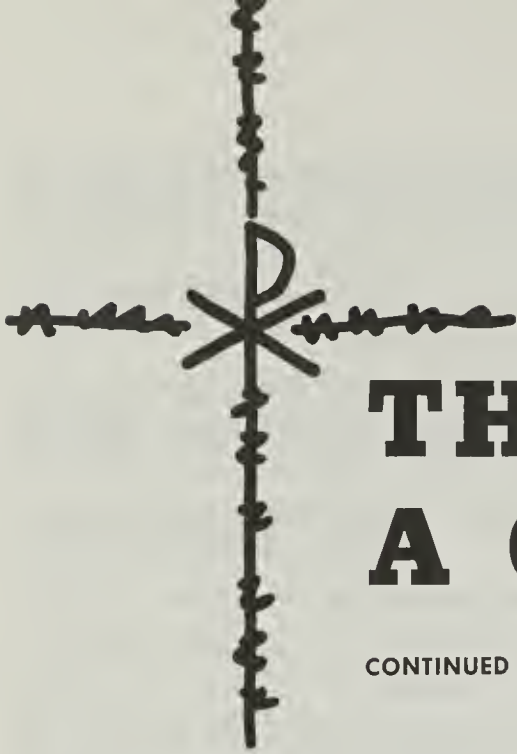
As a result of the democratization of society in Asia, education became more widespread. This has not, however, affected the ministry because the present-day Asian clergyman is seen as the product of an older educational system out-of-touch with present realities, while the younger generation is simply not going into the institutional ministry. Twenty years ago, when a number of educated Asians were entering the ministry, there occurred a stereotyping of clerical status because such a profession offered considerable prestige.

Now it has become accepted that the formal ministry represents neither social nor theological advancement over other Christians. Consequently, the normality of the Christian life is to be found in the laity. An Asian church leader told me this emergence of the laity into Christian leadership has given a clearer motivation to those few men embarking upon the formal, established ministry, while, at the same time, it is the single most promising aspect of Christian renewal on the continent.

Asia, too, is seeking and developing an indigenous expression of Christian faith instead of mirroring Western culture. In Ceylon, chants and ritual are being rapidly changed to incorporate elements common to the local culture of Buddhism and Hinduism, and church build-

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THE CHURCH AMID A CHANGING WORLD

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ings are undergoing similar modification. "Missionary is one of the most discredited words in the East and the West alike," a young Asian Christian spokesman said. "We must emphasize mission without missionaries." Christians there understand mission increasingly in terms of service and they look with admiration toward the US Peace Corps as a contemporary Western indication of this.

Again and again, in conversations with church leaders from various parts of the world, I heard them say Latin America is today the most challenging mission area as well as containing the most promising possibilities for church renewal.

Latin American protestantism has in the past tended to be dominated by a withdrawal from the social problems of its culture, pietism in a strongly puritan sense, an anti-Roman Catholic attitude, and a fundamentalistic interpretation of the scriptures. But rapid social change in Latin America is producing a revolution within church life there which at least matches the continent's social revolution.

Now in Latin America a group of young laymen and theologians, who have been trained in North America and Europe, have met head-on contemporary sociological and theological problems facing them by coming together in the *junta*, which is part movement, part organization. They publish a magazine to build up the quality of Latin American protestantism and have begun developing a whole sociological-ecumenical strategy for Latin America.

Junta leaders conduct a series of leadership training conferences for Christian action in rapid social change. Moving into a big urban center, they bring together some fifty people for a two-week period to meet with local churches and also with men who stand outside the Church in urban-industrial society. They try to define how Christian witness is related to service, and endeavor to find out how a Christian layman can serve in an urban area through his church.

In Africa, renewal is taking place in outward forms of indigenization of liturgy, hymns, and architecture, but,

more fundamentally and importantly, in crucial social involvement. This differs from area to area. For example, a result of economic development is the mass movement of people, with different tribes from rural areas suddenly congregating in large, complex urban situations. In parts of Africa human needs arise from the lack of political rights, and the Church accepts its mission to minister to such needs.

In countries where *apartheid* is official policy, the Church seeks to assist the victims of political persecution and their dependents. This can involve sending funds for legal defense or for support of families of victims, even though the South African government, for example, does not wish such persons to receive assistance. Christian involvement in Africa in the 1960s also involves participation in the training of freedom fighters.

There exists in Africa, as in Asia, great poverty which stands in shocking contrast to the wealth of the West. Churchmen face serious questions stemming from this fact. For example, an important Christian conference held in Africa should be a form of vital witness to the Gospel. Instead, it may be simply a revelation of a materialistic, luxurious way of life made to stand publicly side-by-side with almost hopeless local conditions of poverty, deprivation and sickness. The New Delhi worldwide assembly of the World Council of Churches in 1961 was confronted by precisely this dilemma.

But such confrontation is itself seen as an important part of Church renewal.

Certain basic problems crop up in every part of the world on the Christian scene. A Latin American pastor



told me: "Really, our problems are always the same: shortage of clergy and a lack of understanding by our older congregations of what Christian responsibility is. In other words, lack of charity. I mean real charity." A Korean church leader said: "We face the lack of a thoroughly trained leadership to meet our tasks. We must change from old traditions, from selfish individualism to cooperation. To fulfill the commandment 'feed my sheep,' we must not only preach the Gospel, but provide physical answers to the needs of people in Korea. We have to be more practical than idealistic."

"I feel that secular humanism and the Church's assimilation to it is a grave problem confronting us in the Church today," an English theological student said. An African commented: "Our churches were established as parasites, depending on support (money and leadership) from outside. We have not yet overcome this because independence was never encouraged by the earlier missionaries."

Finally, there is the great ecumenical factor in today's world Church. After Pope John XXIII, the clock cannot be turned back to a time of archaic fragmentation and unloving separation. A Roman Catholic priest from America told me during a recent international conference we both attended in Switzerland:

"The basic problem confronting the Church in any age seems to be how to preach Christ's message to the men of that era. Thus the problem of understanding the modern mind, and of adapting the Christian message to it, which means the Christian message must be always renewed. And if abuses exist, such as racism, they must be eradicated, both because of their radical incompatibility with Christ's love and their hindering of his message. Just as important is the effort to make Christ's worship intelligible to modern men; the effort to speak to and love separated Christians, and finally reunite; and the effort to understand the population explosion, Christian marriage, 'The Pill.' These are in a sense all 'new' problems stemming from the Church's perennial task."

The challenges and the heroic responses of renewal and experiments marking today's world Church of Jesus Christ unify rather than divide men and women who believe in Christ as their Lord and Savior. It is thrillingly clear that underneath the divisions of nationalism, race, and denominations, there is an unmistakable and abiding unity in Jesus Christ which is stronger than any human power which would seek to divide Christians.

The Church cannot be seen simply as a local parish, a district, a building, or an isolated community. The Church of today must be seen as a community present on every continent, in every corner of the world, wherever Christians are. ■



paul tillich

in memoriam

God has sent His Son. Jesus of Nazareth is the Christ. If this symbol no longer expresses the relationship today then it must be dropped. . . . To answer this question is my whole life work.

(Seminar, "Conversations with Paul Tillich,"
Chicago, February 2, 1964)

■ *Courage is a self-affirmation of being in spite of the fact of nonbeing. It is the act of the individual self in taking the anxiety of nonbeing upon itself by affirming itself either as part of an embracing whole or in its individual selfhood. Courage always includes a risk, it is always threatened by nonbeing. . . . Courage needs the power of being, a power transcending the nonbeing which is experienced in the anxiety of fate and death, which is present in the anxiety of emptiness and meaninglessness, which is effective in the anxiety of guilt and condemnation. The courage which takes this threefold anxiety into itself must be rooted in a power of being that is greater than the power of oneself and the power of one's world.*

Faith is the state of being grasped by the power of being-itself. The courage to be is an expression of faith and what "faith" means must be understood through the courage to be.

The ultimate source of the courage to be is the "God above God." . . . The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt. ■

(Paul Tillich, *The Courage to Be*)

Is the church killing Christianity?

a new religious shock treatment
from that master preacher,
Leslie D. Weatherhead

The Christian Agnostic

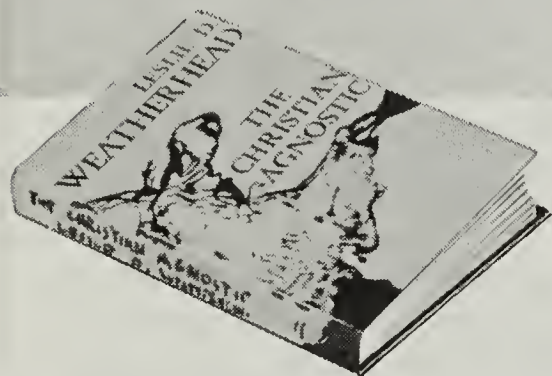
"Frankly, I often wonder why so many people do go to church. Christianity must have a marvelous inherent power, or the churches would have killed it long ago," says Dr. Weatherhead. He believes that the theological demands of much traditional Christianity are barriers to many people and that some professing agnostics are nearer belief in the true God than are many conventional church-goers.

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REVIEWS

POEMS OF DOUBT AND BELIEF: An Anthology of Modern Religious Poetry. Edited by Tom T. Driver and Robert Pack. New York: The Macmillan Company, 1964. \$5.95.

THE MODERN STUDENT, be he believer or skeptic, can profitably spend some time with this collection which was designed to include "genuine poetry that points by positive or negative declarations to the question of a reality transcending man and nature."

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i'll think it strange that normal
mortals can
not justify the ways of God to man.*

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ELEANOR M. HOAG

MODERN RELIGIOUS POEMS. Edited by Jacob Trapp. New York: Harper and Row, Publishers, 1964. \$4.95.

THOSE WHO ARE currently engaged in preparing talks or services of a religious nature will find here a well organized, well indexed collection of real poems. The fol-

RECORDS

lowing lines show how the budding resurgence of spirit of the Christian movement has been caught:

*Ring me empty, ring me dead,
Make me suffer in His stead!
Beat upon me till I know
Something of His secret woe!
Silence me until I thrill
To the hammer of His will!*

Fifteen other sections also made up of happy marriages of significant religious matter and appropriate poetic form are included in Mr. Trapp's successful effort to put together a mine of usable modern poetry to supplement the Bible and other established classics.

Although most of the ninety contributors are English or American (a roll call of the great poets of our century), translations from French, Spanish, German, and Russian authors are included. Catholicism and Protestantism, Occident and Orient, Negro and white, men and women, young and old are represented.

The variety of tone ranges from the nostalgic wistfulness of Hardy's "Oxen" to the cauterizing irony of Ferlinghetti's "Christ Climbed Down."

While some of these selections would not lend themselves to total use in all pulpits, telling lines from them may well serve as spring boards to new insights into and treatments of old problems. What the reader will not find here is badly written or vacuous poetry.

Although collected for sharing with congregations, these poems will prove thought-provoking and inspiring to the individual reader.

ELEANOR M. HOAG



Darling

DARLING. Produced by Joseph Janni.
Directed by John Schlesinger.

DARLING is a case study in insincerity. It is not the sort of picture we "like" because it exposes a bit too much of the phoniness which infects our lives when the emphasis falls too heavily on getting ahead. Yet, there is also a slight ring of falsehood to the conception of this movie, for at times it tries to become a British imitation of *La Dolce Vita* and thus falls victim to the same insincerity it is studying.

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Diana Scott (Julie Christie) is a seemingly unprepossessing hopeful model who is bored. Quite early, then, the main theme of the film becomes obvious: a combination of boredom and uncritical ambition leads to phoniness and destruction of character. *Darling* is a modern morality play.

Diana, bored with her husband, falls in love with Robert (Dirk Bogarde), a radio interviewer and potential writer. They set up housekeeping, effecting a surface happiness. But Diana is jealous of the amount of time Robert puts into his work, and once again the demon, boredom, slips in. With the thought of furthering her career, she becomes acquainted with Miles (Laurence Harvey), and his crowd of idle rich. The initial scene used to introduce Diana to this life is a bit heavy-handed: a charity soirée where pompous phrases about the "starving poor" are juxtaposed with fat, fur-clad women eating candy and men surrounding the roulette table.

Diana goes with Miles to Paris. When Robert finds out he leaves her, and Diana begins her ascent as a model and descent as a human being. She has sex indiscriminately, travels for a while with a homosexual photographer, and eventually marries an Italian prince—with whom she is more bored than ever. She makes a last attempt to recover herself by going back to Robert, but he rejects her, and she goes back to her life with the prince—still playing a role instead of being herself.

What has happened to Diana is the destruction of humanity by ego. We see this clearly in her last scene with Robert. He tells her he is going to write a book about himself, and she exclaims, "I played the largest part!" Diana is hardly a tragic figure in the Lear tradition; she and Miles are more similar to those people against whom Holden Caulfield rebelled. They are phony—this word sums them up.

The one sincere thing that happens to Diana is a trip she and Robert take to interview Southgate, an iconoclastic old writer. Her affection for this man is genuine. However, when he dies Diana attends his funeral (to try to see Robert) and then uses a reporter's questions afterwards to get her name in the paper. Dissolution is already too far gone to allow her to fulfill her one moment of genuineness.

Diana uses sex—which she says she doesn't even enjoy—much the way she uses everything else in her life: as a feeder for her ego. Except for her early life with Robert there is no joy in the sexual event, no sense of a genuine giving of one to another. *Darling* makes frighteningly clear

the potential destructiveness of insincere sex.

For church music devotees there is a satirical counterpointing of Bach with Diana's decline—especially the use of "Jesu, Joy of Man's Desiring" as Diana is shoplifting at a swanky super-market.

Darling is helped by top-flight acting in two of the main roles. Mr. Harvey is merely slick as Miles, but Miss Christie is

excellent. Mr. Bogarde, however, takes top honors with a carefully controlled characterization of a man who does not really understand what is happening to the girl he loves. John Schlesinger's direction is good, although the film could have been about 20 minutes shorter.

Darling is a film worth seeing, although not if you are looking just for entertainment.

DAVE POMEROY

Books In Brief

LITERATURE

★ *William Golding: A Critical Study*. By James R. Baker. St. Martin's Press. A timely and most welcome look at the work and vision of the writer whose book "Lord of the Flies" captured the imagination of an entire student generation. ★ *William Faulkner: Art in Theological Tension*. By John W. Hunt. Syracuse University Press. An analysis from a Christian perspective, with special emphasis on *The Sound and the Fury*, *Absalom, Absalom!*, and "The Bear." In developing his thesis of Faulkner's "theology of tension," Hunt concludes that Faulkner "has not been able to render the Christian story whole, but has had to rearrange it and qualify its content to give it aesthetic power." ★ *The Dialogues of Archibald MacLeish and Mark VanDoren*. Edited by Warren V. Bush. Dutton. A fascinating record of a two-day visit between these two friends and fellow poets. Originally taped for a CBS news documentary, their informal conversations range from the meaning of freedom and the nature of poetry, love, and friendship to the craft of the writer, the search for meaning, values, and God, and the American Dream.

DRAMA

★ *The Genius of the Scandinavian Theater*. New American Library (Mentor). Paperbound. Following a history of the Scandinavian theater from the 1700s to modern times, seven plays by Holberg, Ibsen, Strindberg, Lagerkvist, and Abell are presented, their ideas and impact pointed up in a half-dozen penetrating essays. ★ *Contemporary Theatre and the Christian Faith*. By Kay M. Baxter. Abingdon Press. In an effort to see the points at which the "new theatre" illuminates problems Christians face in understanding and communicating their faith, Mrs. Baxter discusses

plays by Beckett, Anouilh, Camus, Miller, Williams, Osborne, Fry, and other modern playwrights which raise crucial questions about integrity, lack of communication, and death. ★ *Spiritual Values in Shakespeare*. By Ernest Marshall Howse. Abingdon Press. Paperbound. A play-by-play analysis of the moral qualities in eight of The Bard's most read works: the tragedies of indecision (*Hamlet*), jealousy (*Othello*), ambition (*Macbeth*), ingratitude (*King Lear*), bad intention (*Richard III*), good intention (*Julius Caesar*), inhumanity (*The Merchant of Venice*), and life (*The Tempest*).

ART

★ *Design and Expression in the Visual Arts*. By John F. A. Taylor. *The Enjoyment and Use of Color*. By Walter Sargent. Dover. Paperbound. Two well-written and highly readable books on form, rhythm, color, and contrast in painting, sculpture and architecture which provide excellent insights for expanding one's appreciation, enthusiasm, and understanding. ★ *Style and Content in Christian Art*. By Jane Dillenberger. Abingdon Press. Paperbound. Following introductory notes on "Looking at Paintings," Mrs. Dillenberger begins with a discussion of early Christian and Byzantine art, continues with chapters on the Medieval Period, the Renaissance and High Renaissance in Italy, the art of Northern Europe, the Sixteenth and Seventeenth Centuries in Italy, and Rembrandt, and ends with the Twentieth-Century art of Rouault, Matisse, and others. Her appendix "On Buying Art Books" is particularly noteworthy, as are the 82 black-and-white plates. ★ *Age of Faith*. By Anne Fremantle. Time-Life Books. Third volume in the "Great Ages of Man" series, this book, through text and color illustrations,

CONTINUED ON NEXT PAGE

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gives the reader a fine portrait of the Middle Ages—from the fall of Rome in the Fifth Century to the fall of Constantinople in the Fifteenth. ★ *Islamic Art*. By David Talbot Rice. Praeger. Paperbound. A beautifully illustrated art history and survey—with emphasis on architecture, textiles, and pottery.

THE THEOLOGIANS

★ *Ethics and Creation and Fall/Temptation*. By Dietrich Bonhoeffer. Macmillan. Paperbound. Two by Bonhoeffer, each revealing a totally different aspect of his thought. *Creation and Fall/Temptation* brings Bonhoeffer's scholarly mind to bear on exegetical studies. In *Creation and Fall* (a separate study) Bonhoeffer gives a theological interpretation of Genesis 1-3, and in *Temptation* he gives a biblical analysis of the varieties of temptation. *Ethics* is perhaps the more exciting for the contemporary layman. In this work, which is not a systematic study, Bonhoeffer discusses ethics for a "world come of age" and places an exciting and refreshing emphasis on the value of man in the secular

world. This is a must work for Bonhoeffer fans. ★ *The Scandal of Christianity*. By Emil Brunner. John Knox Press. Paperbound. A good introduction to Brunner's thought. He examines five central Christian doctrines (historical revelation, the Trinity, original sin, the Mediator, and resurrection) and explains why they are stumbling blocks to the modern thinker in light of philosophical arguments. ★ *Hymn of the Universe and The Making of a Mind*. By Pierre Teilhard de Chardin. Harper & Row. One of the most discussed Catholic thinkers in this era, Chardin gives us a broad view into his life and thought in these two works. *Hymn of the Universe* is the more poetical and reveals the depth of Chardin's mysticism. In one of the meditations in this collected work, Chardin, caught in a desert in China without the proper elements to celebrate the Mass, offers up the whole world to God in carrying out his role as priest. A very moving and beautifully written work. In *The Making of a Mind*, Chardin takes us back to his days as a soldier-priest with the French forces during the First World War. The book is a series of letters written from the front to his cousin. He gives us both a spiritual and realistic view of men at war and his own religious development during those crucial years. Excellent reading for an understanding of the complexity and depth of this great man. ★ *Ultimate Concern: Tillich in Dialogue*. By D. Mackenzie Brown. Harper & Row. Sometimes a most baffling thinker, Tillich is made lively and lucid in this stimulating report of dialogues he held with students at the University of California. The dialogues are candid and informative and bring Tillich down to earth with respect to some of his more important but confusing ideas.

DEMANDS OF A MODERN WORLD

★ *God, Sex, and War*. Westminster Press. Paperbound. Four hour-long talks by former colleagues of Bishop Robinson on specific ethical problems of our age. Concrete and controversial. ★ *Tangled World*. By Roger Shinn. Scribners. An accurate description of our society and the moral problems with which it confronts us. Written by one of our most active ethical spokesmen, the book is marked by its breadth and exhaustive understanding of the actual sociological, economic, and political conditions of our society. ★ *The Demands of Freedom*. By Helmut Gollwitzer. Harper & Row. Written by a West German minister, this book challenges, in

no uncertain terms, the rest of the Western world to move its ethical concerns from verbalization to immediate action. Freedom demands responsibility and Gollwitzer calls on the Christian community to express its responsibility in open conviction. ★ *Christainity Amid Rising Men and Nations*. Association Press. Nine penetrating essays by clergy and laity on the Church's role in social revolution. The essays call for the Church's involvement in world revolutions and provide resources and insights into how this involvement can and should take place. ★ *Minorities in the New World*. By Charles Wagley and Marvin Harris. Columbia University Press. Paperbound. Six case studies of minorities in the Americas. Supplied with technical reports and personal contacts, the authors write about the Indians in Brazil and Mexico, the Negro in Martinique and the United States, the French Canadians, and the Jews in the United States. The book deals with the factors contributing to the improvement of these minorities in their distinctive social settings. ★ *The Luminous Darkness*. By Howard Thurman. Harper & Row. Howard Thurman, grandson of slaves and a Christian minister, writes of the tragedy of segregation in its effect upon the human spirit. He says of both Negro and white, "There is no waking moment or sleeping interval when one may expect respite from the desolation and despair of segregation." This is a moving personal testament which calls for healing in the aftermath of tragedy. An excellent and disturbing account of the real horror of segregation by a truly charismatic man. ★ *On the Battle Lines*. Edited by Malcolm Boyd. Morehouse-Barlow. An exciting collection of articles by 27 clergymen who have translated Christian concern into action in all spheres of society. The articles cover the problems of

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and involvement of the Church in such areas as the inner-city, suburbia, race, politics, the liturgy, education, and international relations. A disturbing and inspiring collection by men at the front of the Church's outreach to the world.

THE CHURCH

★ *The Trouble With the Church*. By Helmut Thielicke. Harper & Row. To the new wave of studies dealing with the Church in the modern world, Thielicke adds a fresh, theologically grounded insight which attempts to diagnose the ills of the Church not only in terms of its structure, but primarily in terms of its faith. True to Protestant tradition, Thielicke centers his remedy for the Church around the integrity of Christian witness as expressed in preaching. Thielicke's basic theological orientation provides an often neglected perspective in our drive toward Church relevance. ★ *The New Creation as Metropolis*. By Gibson Winter. Macmillan. Paperbound. In the tradition of *The Secular City*, this book attempts to rethink the Church's role in a changing urban situation. Adjustment relevant to the actual metropolitan milieu is called for in terms of creating chaplaincies, lay centers, and training academies in place of local congregations. The role of the laity is also emphasized. An interesting and informed approach. ★ *The Church and the Exploding Metropolis*. John Knox Press. Paperbound. A collection of seven essays from theological and sociological perspectives on the Church and the city. The theological viewpoint is represented by such men as Robert Spike and James Muilenburg, as well as by Joseph Fichter, a

Roman Catholic. William Petersen, a professor of sociology, and Harold Gilliam, columnist and consultant to the Secretary of the Interior, represent the "secular" per-

spective. ★ *Seek a City Saint*. By David Head. Macmillan. An exciting new slant on our traditional definition of the saint.

FRANK KIRKPATRICK
ROBERT MIMS



★ Tom Lehrer strikes again! The wit who gave the student generation of the mid-50s the famous "Harvard Fight Song" (*Fight fiercely, Harvard*) and "Be Prepared" (*That's the Boy Scout marching song*) has come out of hiding in the Harvard mathematics department and has ventured out again into the world of musical satire with a hilarious album for the mid-60s: *That Was the Year That Was* (Reprise R-6179). Who's exempt from his acid lyrics? Certainly not the new Catholic liturgy in the vernacular; Lehrer proposes "The Vatican Rag": *Bow your head with great respect/And genuflect, genuflect, genuflect*. And not "National Brother-

hood Week": *It's fun to eulogize/The people you despise/As long as you don't let them in your school*.

He takes personal swipes at California's Senator George Murphy (*Now that he's a Senator he's really got the chance/To give the public a song and dance*) and at former German and now US Rocketeer Wernher von Braun (*"In German or English I know how to count down/But I'm learning Chinese," says Werhner von Braun*). He pokes fun at the "New Math" (*Base 8 is just like Base 10 really—if you're missing two fingers*) and at city "Pollution" (*Fish gotta swim and birds gotta fly/But they don't last long if they try*). He also wonders "Whatever Became of Hubert?" (Humphrey, that is), and asks, as nation after nation gets the A-Bomb, "Who's Next?"—*Luxembourg is next to go/And, who knows, maybe Monaco/We'll try to stay serene and calm/When Alabama gets the bomb*. A rib-tickling delight from beginning to end! ★ *Liza! Liza!* and *It Amazes Me* (Capitol T/ST-2174, T/ST-2271)—Two albums by Liza Minnelli, who delightfully blends the musical nuances of her mother, Judy Garland, with those of Barbra Streisand into a winning style all her own. The earlier recording, *Liza! Liza!*, well demonstrates her charm, power, and potential, but the second album is more polished, mature, and musically exciting. ★ And mother-daughter fans are certain to get caught up in the magnetism of *Judy Garland and Liza Minnelli "Live" at the London Palladium* (Capitol WBO/SWBO-2295), a two-disc replay of the dual performance which had the British audience electrified and nostalgic—and always in the palm of their hands. A fitting sequel to the Garland "Carnegie Hall Concert." ★ *Mirella Freni/Operatic Arias* (Angel 36268). This young singer is the talk of the opera world following this fall's brilliant Metropolitan Opera performance of Mimi in *La Bohème*. The reason for their enthusiastic acclaim is quickly proved by this recital debut album, which features selections from *The Marriage of Figaro*, *Turandot*, and *La Traviata*.

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